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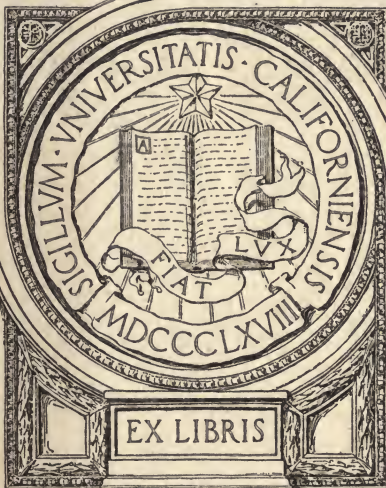
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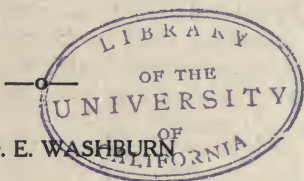
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A Clear Consciousness

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By GEO. E. WASHBURN



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PREFACE

I can tell you my knowledge, but I cannot make it your knowledge. Your acquiring of knowledge lies within yourself and through your own right desires and by your own right endeavors.

This article teaches, that the way to live that is best for one's self is: Keep your body, both Mentally and Materially in as near a perfect condition as is possible. By lowering your Spiritual condition, you are lowering both the mental and material condition of your body, and by neglecting the proper material attention to your body, you are liable to injury, ailments and disease.

To attain to the knowledge of the basis and understanding of some things requires the condition of a Clear Consciousness.

The Spirituality of a Clear Consciousness is in its true and perfect condition in fact and in action and is known and recognizable by the Clear Consciousness, as well as the Knowledge that the Spirituality could attain to, which would include knowledge of all that concerned itself.

There is nothing in either the Consciousness or the Material Reason of a Clear Consciousness between itself and Pure Intelligence.

The statements made herein are based on knowledge of the writer.

Geo. E. Washburn
San Francisco, California

April 17, 1919.

Geo. E. Washburn

A CLEAR CONSCIOUSNESS

The receipt and recognition of an impression is the classification of the form or language of the impression. If the manner and means of receiving and recognizing an impression are correct, the form or language of the impression is correctly classified and is knowledge.

Knowledge is only possible to a human being, when its Material Reason or its Senses and Material Reason come in contact through Mind, with the subjects or objects from which the knowledge is obtainable, and only then is knowledge acquired, when the manner and means of receiving and recognizing knowledge are correct as far as the item of knowledge is concerned; for if a human being is not concentrated enough on the subject or object of the knowledge, its manner is incorrect; if the human being's Material Reason or Senses and Material Reason are not in the correct capacity and condition for truly receiving and recognizing the impression from the subject or object, its means are incorrect.

The analyzing or defining the cause and particulars of an impression received may lead one beyond the form or language of the impression and to a review or retrospection of Records in one's Material Reason, which records may or may not be either relative, pertinent or parallel to the

impression being analyzed or defined. The true analysis or definition of an impression or of anything is possible, if the right records are in one's Material Reason to provide the factors for such analysis or definition.

While a human being has a wrong belief on any line or subject, it cannot comprehend knowledge regarding such line or subject with which such wrong belief conflicts.

A Clear Consciousness has no beliefs—a thing is either knowledge or not knowledge to it—neither has a Clear Consciousness any Fear or any desire of knowledge of the affairs and actions of any other human being, except in so far as such affairs and actions may concern itself.

In acquiring knowledge and determining things, there should be nothing in the human being's Consciousness but the item of knowledge or thing that is being determined.

Any and every action of a human being should be so executed that the Record of it can be dismissed from the human being's Consciousness at its own Will.

In determining knowledge or impressions received, any imperfection in a human being's Will or Character is likely to establish or limit the angle or view point from which such determination is made.

A human being who is under obligation to another may not make correct determinations of some things as it is liable to

be partial to the other or to the other's desires.

If a human being has either vanity, conceit, greed, deceit, hatred, malice, envy, jealousy, revenge, or the desire to domineer over or subordinate life and action of another among its characteristics, it is in its Consciousness and Will to gratify its characteristics, and such human being is liable to determine some things from such an angle or view point as will furnish a basis for the gratification of its characteristics.

To illustrate how determinations of human beings are guided by human characteristics—some human beings have determined that their God has as characteristics, jealously, desire to domineer over and revenge—a Perfect human being would not have any of the aforesaid characteristics, so such human beings have determined their God to be inferior to a Perfect human being.

As the acquiring of knowledge is dependent on the development and condition of the manner and means that a human being has at its disposal, it is evident that the first step to take in acquiring knowledge is to endeavor to perfect such manner and means.

It is not required that a human being be either a recluse or a hermit in order to attain to the state of Clear Consciousness.

A Clear Consciousness is a Consciousness whose Will is manifested in no Form but

that of its own Personality and whose Material Reason has no wrong beliefs among its Records.

I have named the Brain as the Material Reason, as Records that it contain furnish the basis for the reasonings and determinations made by Consciousness which is the Determinator.

A Thought is the Consciousness of an impression received by one's Material Reason, or is the result of one's Reasoning, determination or interpretation of or from one or more impressions received by one's Material Reason; one may or may not be consciousness either of the basis or process of reasoning, determining or interpreting the Result which one becomes conscious of.

Every thought that a human being has is based on some impression or impressions that it has received.

A perfect human being could control the line or subject of its thoughts, except when such human being should be in need of bodily attention when its Material Reason would inform the Will of such human being's needs; for instance when such human being required food.

The influence or control which the Will or Character of a human being exercises over the line or subject of its thoughts is evident—a human being of Good Will and Character, though it may have Records in its Material Reasons of how it would be possible to injure another human being;

such records are not likely to be the thoughts of a human being of Good Will and Character.

The Spirituality of a human being is a Unit and is also a quantity.

The Spirituality of a human being has two component parts, Will and Mind.

The Will of a human being is the Individual, the Character; an instigator and qualifier of force and action.

Will is in the form of molecules and a Soul is composed of a number of these molecules; these molecules are separable and have the power or faculty of movement. A complete and perfect Soul signified the complete and perfect Individuality in its own form, that is, there are none of its molecules of Will manifested outside of its own personality.

The Mind of a human being provides both Life and Intelligence to the Will and to the actions of Will—Mind has the property of extension.

Mind is incorruptible—that Mind in providing life and intelligence to the actions of Will is a demonstration of the Freedom of Will of a human being—Mind, though it may be forced by Will to maintain the life of an imperfect action is not thereby corrupted, Mind has not instigated the action, but is simply maintaining the life of something that is a fact and true.

It is not required to maintain the life of a human being, that all of a human being's

Spirituality inhabit or occupy its body.

If Spirituality (Will and Mind) is Eternal, it does not signify that each and every Soul is always or continuously in existence in its complete and perfect form.

It is required that Spirituality cause and maintain all life and action; Will to cause and Mind to maintain.

Material Reason is material and is subject to affect by material acts and things, including material injury, disease and the wrong diet of the human being.

Conscientiousness is the highest principle of Material Reason; it is the principle and function which by its degree of development and condition determines the condition of the Spirituality of a human being. When a human being's Conscientiousness is fully developed and in perfect condition, the Spirituality of the human being is in perfect condition.

A human being cannot comprehend Spirituality beyond the capacity and condition of its Material Reasoning faculties of Conscientiousness any more than comprehend Mathematics beyond the capacity and condition of its Material Reasoning faculties of Mathematics.

The process of Material Death cannot be mentally unpleasant to a human being whose Conscience is clear at the time by such human being's understanding, the human being may then realize or its unconscious reasoning may so influence the

state of its mentality, that the Individual is leaving the body that is unfit for further occupancy and that it is dying without any regrets of the past.

It does not always signify that a human being dying with its understanding as having a clear Conscience has Spiritually perfected itself; it signifies that the human being is satisfied with the ending of its life at a standard of perfection set by its Consciousness at the time.

When a human being is unable to materially perform the function of living, Spirituality leaves its body and death ensues.

The duration of time of the life of a human being may be conditioned by either one or both of the following causes, viz: when it is materially imperfect at birth and when imperfect conditions affect or act on it after birth.

That one's Material Reason is a store house of the impressions received and of determinations made of things is evident from the fact that a human being may have its Material Reason made defective by material injury or put in an imperfect condition by either disease or the wrong diet, its Consciousness cannot overcome either any defects or imperfect condition in recalling Records which may have been rendered silent by such injury, disease or wrong diet until the material effect of such injury,

disease or wrong diet has either abated, withdrawn or been overcome.

A Soul, when in the State of Perfection and with no living manifestation either of itself or of its actions existant, has a place of sojournment, the substance of which place is of the nature of the substance of itself—and a Soul at such place of sojournment, cannot depart from its pure Spirituality as there is no material at such place with which to manifest any departure from pure Spirituality.

It is evident that every Individual who is born Spiritually imperfect has before its present life, lived a previous material life or lives during which it departed from its Individuality or Spiritual Perfection.

In the reincarnation of an Individual, the Individual begins its life, as regards to Spiritual condition the same as it left its previous life.

The compliment of an Individual is that part of its conditions and actions that is manifested apart from its personality, such compliment requiring the use of Spirituality of the Individual for its maintenance.

Anything to be Perfect, must be complete and perfect in Form—thence any condition or action that causes a Soul to be incomplete or imperfect in Form is a departure from Perfection.

When a Soul manifests itself in this World, the Will of the Soul passes to and for the use of its material manifestation,

the human being; the Soul then becomes the Servant of the human being and has no power of initiative to use for itself.

In whatever the conduct of the Individual that departs from Perfection, the Soul furnishes the Consciousness or the life and intelligence to the manifestation of such departure and consequently the Individual is deprived of the quantity of Spirituality that the Consciousness of these departures requires for their manifestation, until such departures have been recalled by the Individual.

It is the order and plan of the existence of human beings in this World, that they, each and all are entitled to the same consideration and any act of departure from Perfection has its effect on the Individual causing it, whether or not the Individual is conscious of the act being a departure from Perfection, or whether or not the Individual is conscious of the effect caused by such departure.

A human being has Freedom of Will to act as it desires, up to its intelligence, capacity, means and condition, unless resisted, restricted or limited by an act or acts of another or other human beings.

There can be certain actions of a human being that depart from its Individuality, and in the process of the manifestation of these certain actions, molecules of Will, characterized by these certain actions, move or depart from its Soul and attach them-

selves to those elementary forms of possible material Consciousness that will materially manifest their characteristics.

An Individual is an entirety in itself, and when one Individual goes beyond or outside of its Individuality and attempts to appropriate of, subordinate or domineer over the life and action of another Individuality, it is departing from its own Individuality or Perfection; and by such act, molecules of its Will, characterized by such act move or depart from its Soul, to the deprivation of its Soul of the quantity of Spirituality that is required to manifest and maintain the manifestation of such act, leaving such Soul incomplete in form, until such Individual has changed its character or recalled such act of departure; whether such change of character or recall be in one minute or not until the Individual has lived a number of incarnations.

No molecules of Will that are not of the character of pure Spirituality can remain or form part of a Soul.

In the reincarnation of an Individual who has departed from Perfection, it will, if such departure is still in existence as a departure be of a lower degree as regards Consciousness or capacity of reasoning faculties as Consciousness that is not purely Spiritual or not in the form of the Soul cannot be manifested in the form of a human being; the form of a human being is the

manifestation of the Soul or only pure Consciousness.

An Individual is born with the same material basis for capacity of Conscientiousness and faculty of comprehension as is its Intuitional capacity and extent of its use of its Will Spiritually.

We cannot say that any human being is born with evil in its Consciousness, as what Material Reason a human being has at birth is Spiritually pure and has no Records of any past life. We can say, that some human beings are born with a deficit as regards reasoning faculties, which deficit can be either maintained, reduced or enlarged, according to what the conditions and actions of the human being are during its lifetime.

One human being cannot domineer over or subordinate life and action of another human being through purely Spiritual means—any action that is done in response to a thought transmission is done by and with the Free Will of the receiver of such transmitted thought.

A human being who sacrifices its Conscience, is depriving itself of the use of its Will Spiritually and a human being who has departed to a certain degree from pure Spirituality or Individuality cannot convey or transmit a thought to another by the sole use of its Spirituality.

The order and plan of the existence of human beings in this World is most per-

fectly beneficent; as I have stated previously, there are no Records in the Material Reason of a human being of any past life, so the author of any specific wrong act cannot, after its material death, be identified either by its own reincarnation or by any other human being.

There is no Will other than the Wills of human beings that acts on or affects the conditions of life of human beings in this World and only human beings and their Souls can be affected by the conditions and actions that exist and take place.

A human being is impairing the condition of its Spirituality when it commits one or any of the following actions:

When one deceives another, as it is subordinating the use of the other's Material Reasoning faculties to a false use, thereby lowering the capacity of the other to reason correctly.

When one domineers over the life and action of another; If a human being is domineered over and realizes such domination, such human being's Will, Material Reason and other bodily organs and functions cannot work in harmony and unison and the effect is injurious to the Mental and Material condition of the one domineered over. If a human being domineered over does not realize such domination, the effect on such domineered over one is to retard the development of its Material Reason.

When one appropriates property of another, it is depriving the other of something that is a part of the other's action or existence.

One should avoid as much as possible the making of promises and the assumption of obligations. A promise made or an obligation assumed defeats individuality and freedom of Consciousness: an action which today may seem possible of accomplishment may on tomorrow be found impossible of accomplishment. One way of action under a given circumstance, which at the present time may seem right, may later on appear wrong.

One should never exact a promise from another nor ask another to keep a secret—as such acts are acts of attempted domination over the individuality and freedom of the other.

Do not pray to or worship anything that is either real or imaginary—worship and prayer signify either superstition, fear or lack of confidence in one's self.

A human being would not be Free if under any obligation to either worship or pray.

Do not utter derogatory remarks regarding another's character, you may not know the other's character and even if you did know the other's character at one time, the other may have changed its character a minute later, so that your remarks may be false or untrue when uttered.

There is no connection between Mind and Body, there is connection between the Brain or Material Reason and other bodily organs and functions.

The relationship between Mind and Body is, that Mind is only effectively operative in a human being as a provider of life and intelligence up to the Material development, capacity and condition of the human being—also that the human being's materiality is only effectively operative up to the continuosity and quantity of Mind occupying its body; which last condition is sometimes governed by the condition of a human being's Mentality, for instance when a human being has Fear, in which case, part or all of the human being's Consciousness is on the object and the manifestation of its Fear and not fully providing the human being life and intelligence.

While a human being has either vanity, conceit, greed, deceit, anger, hatred, envy, jealousy, malice, revenge, the desire to domineer over or subordinate life and action of another, it cannot have the full and perfect use of its Material Reasoning faculties either Mentally or Materially as such characteristics are not of Individuality or Perfection and concern the individuality of others, and the gratifying of such characteristics is employing the Material Reason and its accompanying Consciousness for a purpose for which it is neither intended nor constructed for.

It is required for the welfare of the material condition of a human being that the connection and relationship between its Brain or nerve centers and other bodily organs and functions be kept full, clear and continuous. In the gratifying of any of the aforesaid characteristics a human being is withdrawing its Spirituality from its Brain or nerve centers to the impairment of the condition of such full, clear and continuous connection, leaving both its Brain or nerve centers and other bodily organs and functions in a depleted state as regards the use of Spirituality to provide the required life and Intelligence for their proper workings; as any characteristic or act which is a departure from Individuality or Perfection must be manifested apart from the human being and such manifestation of departure requires the use of Spirituality of the human being for its manifestation and maintenance to the deprivation of the use of such Spirituality for the human being's personality.

Pangs of Conscience are but the desires of Consciousness to regain its Individuality and Freedom.

A Clear Consciousness has no secret regarding either itself or its actions and a clear Consciousness cannot tell a secret of another, as of another's secret, it has no knowledge as it cannot always define the cause and particulars of such secret.

A Clear Consciousness cannot always

judge another's character by some of the other's actions, some of the other's actions may have been caused by a wrong belief or done at the Will or instigation of some other human being.

The character of a human being may be Superior to some of its actions.

Our actions are too much influenced by fear, existing conventionalities and clock-time.

We use clock-time by which to rest and to eat—a human being should rest whenever and as long as its body requires it—and eat whenever it is hungry until its appetite is satisfied. It is a function of one's Senses to inform the human being's Consciousness through its Material Reason when and how its body needs attention.

If every human being should utter as the Truth and knowledge only that which is known to it to be such, it is evident that the next generation would be freer from wrong beliefs and Superstition and have better mental and material condition than the present generation. As the Material Reason of a human being is the Guide to its actions both Mental and Material, it is evident that the freer such Material Reason is of wrong beliefs and superstition, the nearer to Perfection will be its guidance mentally and its workings materially. All wrong beliefs and superstition are manifested materially at the expense of the human being's Spirituality that has them.

The present conditions of life in this World are too complex and too mechanical. Mankind has been increasing the variety of its usage of material things. We can take the same materials and make either guns or cash registers, but what would be the requirement of either guns or cash registers if the actions of human beings in this World were perfect.

Mankind has been increasing the variety of its usage of material things and is thereby enabled to either prevent, combat, alleviate or allay some of the ill effects resulting or that may result from imperfect actions and conditions, and by the same increasing usage of material things is enabled to still further increase and augment the imperfect actions and conditions.

How many words and terms in our Dictionaries, the use of which could be dispensed with if the actions of human beings and the conditions of life in this World were perfect.

The Superstition and imperfect conditions at present existing in this World have all been caused by imperfect actions of mankind—and mankind can by limiting its Thoughts and actions to the guidance of Intelligence cease the continuation of the causes required for the perpetuation of such Superstition and imperfect conditions.

The workings of Nature and the forms and characteristics of animal and vegetable life are the compliment to the conditions

and actions of human beings.

Nature has no Will.

An animal has no volition of any Will, but to act out the characteristics which it is born with and are its true nature, except in instances where mankind has changed the animal's characteristics.

A human being of its own volition can change its character, which illustrates its Freedom of Will. Mankind governs the working of Nature and the forms and characteristics of animal and vegetable life partly consciously and partly unconsciously.

Mankind would not be the Superior creation in the World if governed by Nature and the animal and vegetable life of the World.

The Soul of a human being is illumed.

The molecules of Will of an animal are not illumed—an animal has no Soul.

The basis of Love that one human being may have for another is that a human being either recognizes or imagines in the other some characteristic or characteristics that meet with its approbation.

A human being can have a Good Will for and toward all other human beings and may Love only some of the human beings that it has met.

The fullness of Life of a human being is not complete until the human being has for a mate, one of the opposite sex, between whom and itself there exists a love and attachment that is both steadfast and

constant; the higher their development and condition of Spirituality is, the nearer perfection will be their intuition of each other's desires and requirements—one should have no secret from the other—the Will of one is for the use of the other, not by subordination or domination, but voluntarily—the contentment and happiness of one is reflected in the other—such Love is boundless and of its own accord is imperishable—if they both should be absolutely Perfect, no other human being or other thing need mar the perfect conditions of their lives.

The order and plan of the existence of human beings in this World is absolutely just. There is no such thing as the conditions of a human being's life being pre-ordained.

A cause of the discomforture of any human being has originated within its own Individuality, either in this or in some past material life or lives—such cause being the imperfect condition of the human beings Spirituality and intuitional faculties. A human being with perfect condition of its Spirituality and intuitional faculties need not be discomforted either by the act of another or any condition existing or by its own thoughts—its own thoughts need only be pure Intelligence of things, need not be discomforting of anything or any condition that it had not been a cause of.

The higher the development and condi-

tion of your Consciousness and body, the more fuller will be your enjoyment of the pleasures of life, as material enjoyment like material ills are realized more keenly in a human being of a higher state of development and condition than in one of a lower state of development and condition.

The condition of Clear Consciousness is no mystery. Each Individual has the same quantity of Consciousness or Spirituality, the only difference between a Clear Consciousness and one that is not Clear is, that the one that is not clear is partly manifested apart from its personality.

Life should appear and be most Beautiful to any human being who can comprehend the working of Reincarnation and realize that it has had and still has in its own Will and actions the making of its own Destiny.

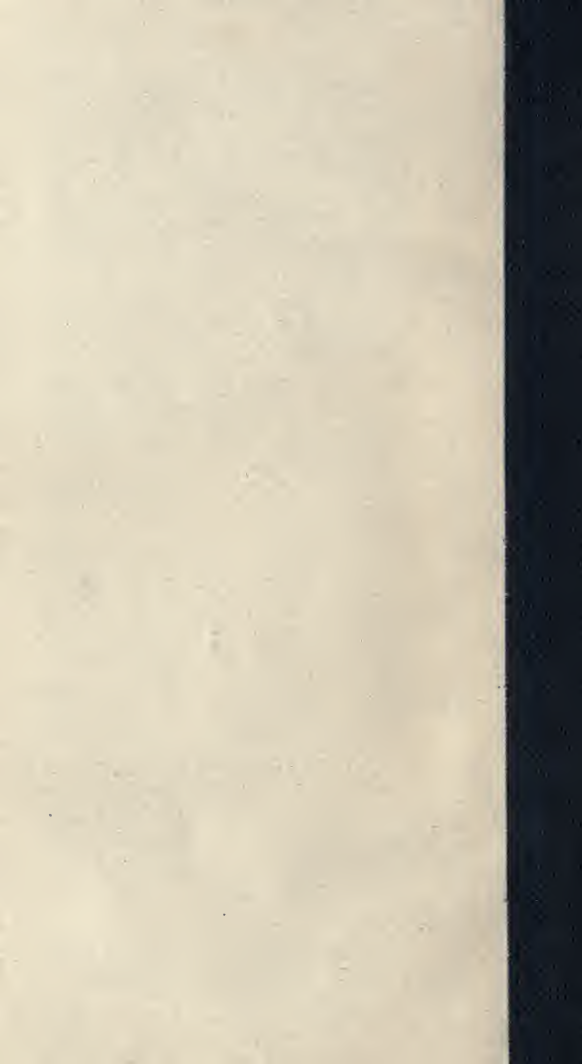
In concluding this article, I will say that Material life for an Individual is superior to a purely Spiritual life, otherwise we would not be in this World—the superiority of the Material life lies in the opportunity for the gratification of the Senses.

An Individual can only enjoy Individuality and Freedom and the ultimate that is possible in life to the extent that it has and does respect both in Thought and action the Individuality and Freedom of each and every other Individual.

Geo. E. Washburn

San Francisco, California,

February 22, 1919.



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